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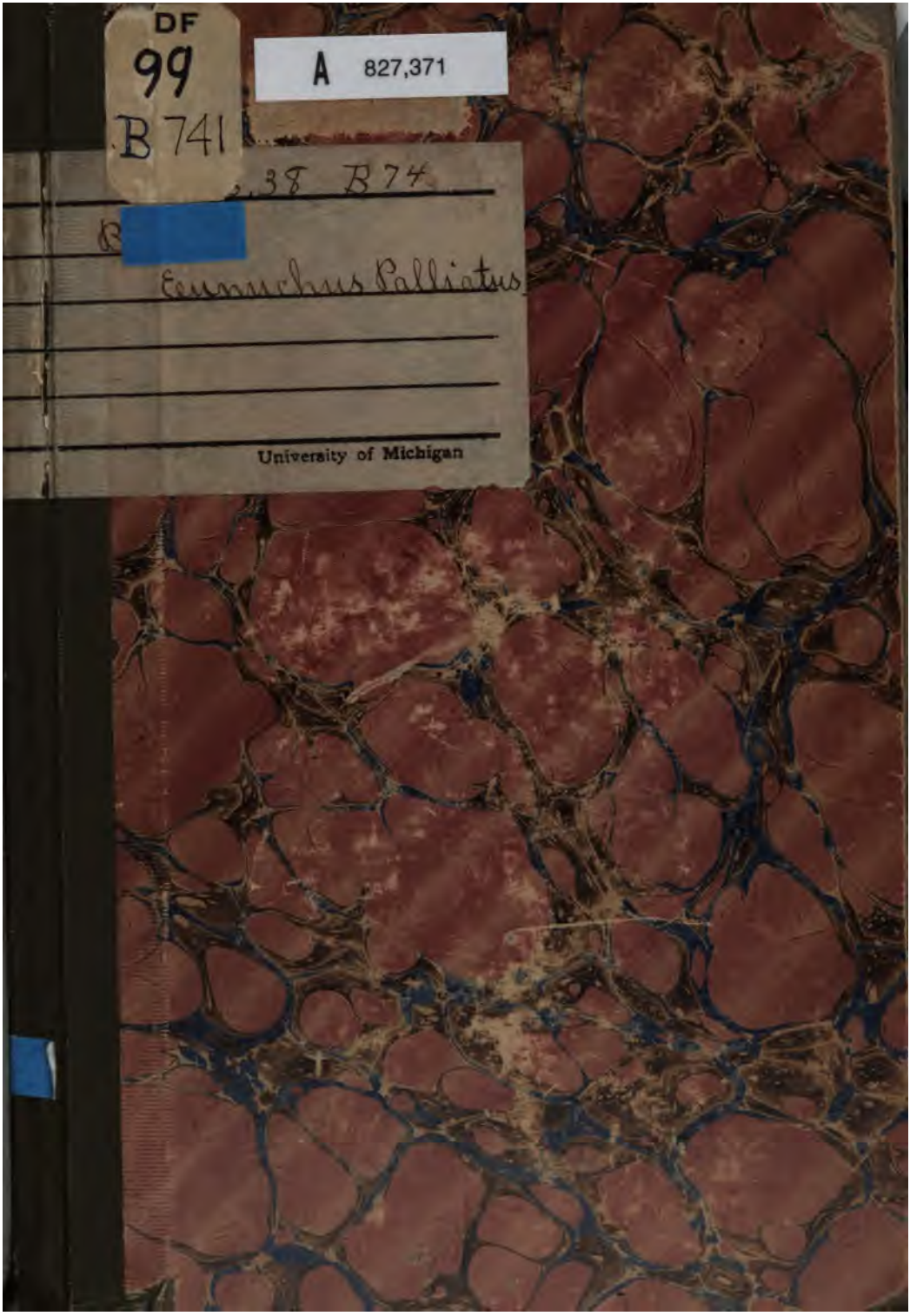
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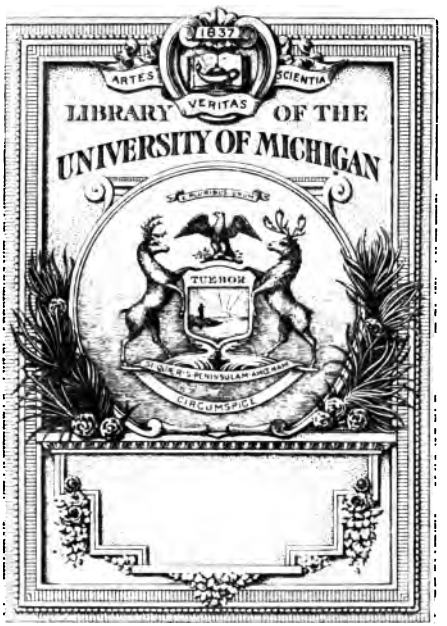
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EUNUCHUS PALLIATUS.

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AN EXCURSUS

Sections
TO §§ 15. 16. 17. OF PART IV. OF THE

GREEK ANTIQUITIES

OF

LAMBERT BOS.

PRINTED FOR THE USE OF THE ACTORS OF THE EUNUCHUS OF TERENCE,

AT WESTMINSTER,

IN

1839.

Prepared by Dr Williamson of Westminster, 183
When Greek dresses were substituted for the mode
of garb which till then had been used.

Χαλεπὰ ὄντα πάντ' ἐξῆς τιμωρίαν πιστεῦσαι. Thuc.

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AN EXCURSUS

TO THE

GREEK ANTIQUITIES

OF

LAMBERT BOS.

Sec. I.—The Greeks

Were distinguished from the surrounding *barbarians* by great simplicity of taste in the various arts. This is their characteristic also in dress. In the third and fourth centuries before Christ, Men in general were clothed in a tunic, χιτὼν, and pallium, ἱμάτιον [a]—

Ephebi at Athens, military men, hunters and travellers in a tunic and chlamys, χλαμύς [b]—

The Dorian female dress was, like that of the men, a tunic and pallium, or rather palla, πέπλος [c]—

The Athenian women wore the Ionian tunic and a pallium, or, instead of the latter, a *semi-doublet*, ἔγκυκλον [d] or ἡμιδιπλοίδιον—

Male slaves wore a scantier, shorter, coarser tunic, frequently with one short sleeve only, ἑτερομάσχαλος, and sometimes over this a pallium, also scanty and coarse—

Female slaves wore a long plain tunic, and sometimes with it a short upper tunic.

Cf. BM. [a] VI. 48.—Elg. M. 23. [b] I. 20.—III. 5.—Elg. M. 41, 45, 55. [c] I. 76, 78, 79.—III. 18.—IV. 5.—VI. 63. [d] Elg. M. 16, 17.

See the authorities below, under the several heads, and in App. Sec. 1.

Sec. II.—The Pallium, or ἱμάτιον,

For men, was a piece of woollen[a] cloth, quadrangular[b] or rounded slightly on one or more sides; in depth[c] nearly equalling the height of the wearer, and about twice as much[c] in length. The colour was white[d], or at one time *purple*[e], for pride and luxury[e]. But generally rich and highly ornamented dresses were condemned[e] at Athens as *barbaric* and disreputable; or held as sacred, scenical, or regal. Very seldom, if ever, it had a border[f] along one or more of its sides, but often glands at the corners to make it hang well. To wear it ungracefully[g] was a sign of low birth, and exposed a man to remark and ridicule: the lower edge was not to drag on the ground, nor rise above the knee[g]: nor was much of the breast[g] to be seen. The proper mode[h] of putting it on, was to rest one end of it across the left arm, to pass it thence behind the back, and under or over the right arm, and so again to rest the other end, or upper corner of it,

upon the left arm or left shoulder. Thus a sinus *could*[i] be made: but Tertullian contrasts[i] it with the cumbrous *toga*. The τριβώνιον of philosophers and common[k] Athenian citizens was meaner, like the Spartan's, and often threadbare.

[a] Æl. V. H. 1. 16.
ἀφίκετο εἰς τὸ δεσμωτήριον Ἀπολλόδωρος, ὁ τοῦ Σωκράτους ἑταῖρος, χιτῶνά τε αὐτῷ φέρων ἐρίων πολυτελῆ καὶ εὐθήτριον καὶ ἱμάτιον τοιοῦτο.

Pl. Mil. Gl. 3. 1. 93.
Eme, mi vir, *lanam*, unde tibi pallium · · · tunicæque hibernæ bonæ, ne algeas hâc hyeme.

Appian. B.C. v. 677. Anthony in Egypt
στολὴν εἶχε τετράγωνον Ἑλληνικὴν ἀντὶ τῆς πατρίου. (The Roman toga, Dionysius says, was semicircular.)

Athen. E. 213.
τῶν δὲ ἄλλων Ῥωμαίων (to escape the knowledge of Mithridates) οἱ μέν · · ·, οἱ δὲ λοιποὶ μεταμφιεσάμενοι τετράγωνα ἱμάτια τὰς ἐξ ἀρχῆς πατρίδας πάλιν ὀνομάζουσι. Cf. sec. 7. *l.*

[c] Cf. . . . Various statues and engravings.

[d] Artem. 2. 3.
In dreams to see λευκὰ ἱμάτια · · συμφέρει · · δούλοις Ἑλλήνων· as indicative of freedom. So ἀεὶ δὲ ἄμεινον · · ἱμάτια ἔχειν · · πεπλυμένα καλῶς.

Arist. Vesp. 1128.
ἀπεδῶκ' ὀφείλων τῷ κναφεῖ τριώβολον (i. e. τῷ πλύνοντι ἱμάτια. Schol. ad. l.)

Athen. E. 220.
τὸν δὲ Τηλαύγην αὐτὸν ἱματίου μὲν φορήσεως καθ' ἡμέραν ἡμιωβόλιον κναφεῖ τελοῦντα μισθόν, κωδίῳ δὲ ἐζωσμένον. .

[e] Athen. 12. 512. (and P. O. 4. 12.)
καὶ ἡ Ἀθηναίων πόλις, ἕως ἐτρύφα, μεγίστη τε ἦν καὶ μεγαλοψυχοτάτους ἔτρεφεν ἄνδρας. ἀλουργῆ μὲν ἠμπίσχοντο ἱμάτια, ποικίλους δ' ὑπέδυνον χιτῶνας · ·

Luc. Nigr. 1. 52.
ἐμέμνητο γοῦν τινος τῶν πολυχρύσων, ὃς ἐλθὼν Ἀθήναζε μάλα ἐπίσημος · · · καὶ ποικίλῃ ἐσθῆτι καὶ χρυσῷ · · ·. Τὴν δὲ ἐσθῆτα τὴν ποικίλην καὶ τὰς πορφυρίδας ἐκείνας ἀπέδυσαν αὐτόν, ἀστέιως πάνυ τὸ ἀνθηρὸν ἐπισκώπτοντες τῶν χρωμάτων, Ἦαρ ἦδη, λέγοντες, καί, Πόθεν ὁ ταὼς οὗτος; καί, Τάχα τῆς μητρός ἐστιν αὐτοῦ. καὶ τὰ ἄλλα δὲ οὕτως ἀπέσκωπτον.

Plut. Alc. 16. Of Alcibiades,
ἐν δὲ τοιούτοις πολιτεύμασι καὶ λόγοις · · · πολλὴν αὖ πάλιν τὴν τροφὴν τῆς διαίτης, · · καὶ θηλύτητας ἐσθήτων ἀλουργῶν ἑλκομένων δι' ἀγορᾶς, · ἅπερ ὁρῶντες οἱ μὲν ἔνδοξοι μετὰ τὸ βδελύττεσθαι καὶ δυσχεραίνειν, ἐφοβοῦντο τὴν ὀλιγωρίαν αὐτοῦ καὶ παρανομίαν.

[f] Cf. Engravings of vases, and of Chryses, from Hom. Cod. Mediol.

[g] Luc. Hist. C. 2. 28.
ἐοίκασιν οἰκέτῃ νεοπλούτῳ, ὃς οὔτε τὴν ἐσθῆτα οἶδεν ὡς χρὴ περιβάλλεσθαι, οὔτε δειπνῆσαι κατὰ νόμον · · ·

Luc. Hermot. 1. 756.
ἑώρων γὰρ αὐτοὺς κοσμίως βαδίζοντας, ἀναβεβλημενους αὐσταλῶς.

Plat. Theæt.
πάντα δυναμένους ὀξέως τε καὶ τορῶς διακονεῖν, ἀναβάλλεσθαι δ' οὐκ ἐπισταμένους ἐπιδέξι' ἐλευθερίως.

Æl. V. H. 11. 10.
Ζωΐλος · · ἦν τοιοῦτος· τὸ μὲν γενεῖον αὐτῷ καθεῖτο, κέκαρτο δὲ ἐν χρῷ τὴν κεφαλήν, καὶ θοιμάτιον ὑπὲρ τὸ γόνυ ἦν.

Athen. A. 21.
ἀμφὶ στέρνοις φᾶρος οὐ καθήσεις, τάλαν, μήδ' ἀγροίκως ἄνω γόνατος ἀμφέξει;

Quinct. 11. 3.
Togam veteres *ad calceos* usque dimittebant *ut Græci pallium.*

[h] Cf. . . . Statues and engravings, as Aristides of the Vatican, Marcus Aurelius in Ferrarius, Homer.

[i] Tert. 54. At enim *pallio* nihil expeditius, etiam si duplex, quod Cratetis (Cynici).—Id ex uno circumjectu—omnia hominis simul contegit. Humerum velans exponit vel includit: ceteroquin humerum adhæret; nihil circumfulcit; nihil circumstringit—facilè sese regit, facilè reficit.

[k] Ar. Plut. ἀνθ' ἱματίου μέν ἔχειν ῥάκος.

Ar. Plut. 882.
ἐπεὶ πόθεν θοἰμάτιον εἰλήφας τόδε;
ἔχθες δ' ἔχοντ' εἶδόν σ' ἐγὼ τριβώνιον.

Luc. Cyn. 3. 589.
Lyc. Τί ποτε, ὦ οὗτος, πώγωνα μὲν ἔχεις καὶ κόμην, χιτῶνα δὲ οὐκ ἔχεις, · · · εὐναζόμενος ἐπὶ ξηροῦ δαπέδου, ὡς ἄσην πάμπολλον τουτὶ τὸ τριβώνιον φέρειν, οὐ μέντοι καὶ τοῦτο λεπτὸν οὐδὲ μαλακὸν οὐδὲ ἀνθηρόν; Cyn. Οὐδὲ γὰρ δέομαι.

Sec. III.—The Chlamys, χλαμῦς[a],

Was a smaller upper garment, covering the left arm, and clasped on the right shoulder, so that one end hanging down in front and the other behind, the right arm was left free for action, whilst the left hand was hidden. The shape[b] varied, by rounding off two angles, from an oblong[c] to a semi-oval. It varied also in colour[d] and ornaments more than the pallium. The περίπολοι wore it black[e] till the time of Herodes-Atticus, and then white: young men in general, saffron[f]; *purple*[d] was also used. Almost all had a border[g], and some were ornamented with gold and silver[d] stars, and stripes[h] of *purple* and other colours. Military[i] men wore it smaller than others.

[a] Philem. Ap. P. O. 10. 164.
ἐγὼ γὰρ ἐς τὴν χλαμύδα κατεθέμην ποτε
καὶ τὸν πέτασον.
And P. O. τὸ τῶν ἐφήβων φόρημα πέτασος καὶ χλαμύς.

Telet. Ap. P. O. 10. 164. not.

καὶ παῖς μὲν ὢν ἐπιθυμεῖ ἔφηβος γενέσθαι,
ἔφηβος δὲ γενόμενος ζητεῖ χλαμύδιον ἀποθέσθαι.

Heliod. 1. Ap. P. O. n.

Cnemon ἐφηβεύων comes home from a procession αὐτῇ χλαμύδι καὶ αὐτοῖς στεφάνοις.

Virg. Æn. Andromache gives to young Ascanius Sidoniam *chlamydem*.

[b] Strab. 1. p. 157. and 119.

ἔστι δή τι χλαμυδοειδὲς σχῆμα τῆς γῆς τῆς οἰκουμένης · · ἐκ τοῦ τὰ ἄκρα μυουρίζειν τὰ τοῦ μήκους ἑκατέρωθεν.—and τῆς οἰκουμένης · · πλάτος ἔλαττον ἢ ἥμισυ μικρῷ τοῦ μήκους.

Plin. N. H. 5. 10. (Alexandriam) metatus est · · ad effigiem Macedoniæ chlamydis, orbe gyrato laciniosam, dextrâ lævâque angulari procursu.

Cf. . . . . Elgin marbles, and numerous engravings from vases.

[c] Cf. . . . . Engravings, particularly from vases: also the Ap. Belv.

[d] Cf. . . . . Engravings from vases.

Athen. 12. 535.

Δημήτριος δὲ (Antigoni filius) πάντας ὑπερέβαλλε · · αἱ δὲ χλαμύδες αὐτοῦ ἦσαν ὄρφνινον ἔχουσαι τὸ φέγγος τῆς χρόας, τὸ δὲ πᾶν ὁ πόλος ἐνύφαντο, χρυσοῦς ἀστέρας ἔχων καὶ τὰ δώδεκα ζώδια.

P. O. 4. 16.

καὶ σκευὴ μὲν ἡ τῶν ὑποκριτῶν · · · χλαμὺς διάχρυσος.

[e] Philostr. 2. 550.

Ἡρώδης · · μετεκόσμησε · · τοὺς Ἀθηναίους ἐφήβους ἐς τὸ νῦν σχῆμα, χλαμύδας πρῶτον ἀμφιέσας λευκὰς, τέως γὰρ δὴ μελαίνας ἐνημμένοι τὰς ἐκκλησίας περιεκάθηντο καὶ τὰς πομπὰς ἔπεμπον.

[f] Cf. . . . . H. Hase, c. 18. and some engravings from vases.

[g] Cf. . . . . Engravings from vases.

[h] P. O. 7. 46.

χλαμύς, ἡ μὲν ὁλόλευκος· ἡ δὲ παρυφὶς καὶ παραπόρφυρος.

Plut. Philop. 393.

(Philopœmen encouraging sumptuousness in military equipments) κράνη καὶ πτερὰ βαφαῖς κοσμούμενα, καὶ χιτώνων ἱππικῶν καὶ στρατιωτικῶν χλαμύδων διηνθισμένων.

[i] Cf. . . . . Engravings.

Sec. IV.—The Tunic, or χιτὼν,

Was made of two oblong pieces of woollen stuff, sewn together at the sides and upper end[a], leaving holes for the head and arms. The fulness was either gathered entirely together on the shoulders, which made a sleeveless tunic, or part of it was allowed to fall down the arm half way to the elbow, which made the short sleeves[b], κολόβια. It was girt[c] round the waist, and reached for old men to the calf[d], for young to the knee[d], for soldiers not so far as the knee[d]. Persians[f] and Asiatics[g] wore it to the middle of the leg, or even to the feet. Some gods[h] have a long tunic. On horseback[i] and for travelling it was tucked up by a second girdle. Long sleeves were *barbaric*[k]. A scantier under-tunic[e] was worn,

ὑποδύτης, χιτωνισκὸς, subucula, interula. Cynics[l], who wore only the under tunic, were said to be ἀχίτωνες. The tunic was commonly white[m], and sometimes ornamented at the bottom by a border[n], and on the girdle, and even down the seams[n] for victors in the games.

The Greeks, and the Romans after them, were careful in girding their tunic: some *barbaric* [o]nations wore no girdles.

[a] Cf. . . . Engravings.
[b] Cf. . . . Elgin marbles and engravings from vases.
[c] Cf. . . . Elgin marbles and engravings.
[d] Cf. . . . Engravings.

Quint. Inst. Or. 11. 3. Of a Roman orator,

> Cui lati clavi jus non erit ita cingatur, ut tunicæ prioribus oris infra genua paulum, posterioribus ad medios poplites usque perveniat—infra, mulierum; supra, centurionum · · but · · latum habentium clavum modus est ut sit paulum cinctis submissior.

Pl. Pœn. v. v. 19.

> Quis hic homo est cum *tunicis longis* ut puer eauponius?

Ar. Eccles. 268.

> ἄγε νῦν, ἀναστέλλεσθ' ἄνω τὰ χιτώνια,
> ὑποδεῖσθεδ' ὡς τάχιστα τὰς Λακωνικάς,
> ὥσπερ τὸν ἄνδρα θεᾶσθ'—

Cic. Verr. 5. 31.

> Ac per eos dies cum iste (Verres) cum pallio purpureo, talarique tunicâ versaretur in conviviis muliebribus. . .

[e] Pl. Pœn. 3. 1. 32.

> Herus si minatus est malum servo suo · ·
> Dum tunic*as* ponit, quantâ afficitur miseriâ!

Pl. Amphit. 1. 1. 212.

> Immo equidem *tunicis* consutis huc advenio, non dolis.

Pl. Aul. 4. 4. 20. Ne inter tunic*as* habeas.

Hor. Ep. 1. 1. 95.

> Subucula pexæ Trita subest tunicæ.

[f] Strab. Pers.

> τοῖς δὲ πολλοῖς χιτὼν ἕως μεσοκνημίου.

[g] Xen. Cyr. 6. 4. 2.

> Tunic of Abradates was ποδήρης.

[h] Cf. Engravings of Jupiter, &c. [i] Cf. Elgin marbles and engravings.

[k] Virg. Æn. 9. 616.

> Et *tunicæ manicas* et habent redimicula mitræ.

Cic. Cat. 2. 10.

> Quos pexo capillo, nitidos, · · *manicatis* et *talaribus* tunicis: velis amictos non togis. (Of Catiline's favourite followers.)

[l] Xen. Mem. 1. 6. 2.

> Of Socrates, ἀχίτων διατελεῖς.

Juv. 13. 122.

> Et Stoica dogmata tantum A Cynicis *tunicâ* distantia.

[m] Cf. . . . § 2. *d*.
[n] Cf. . . . Engravings from vases.
[o] Pl. Pœn. 5. 2. 48.

> Tu qui *zonam non* habes (to Hanno)
> Quid in hanc venistis urbem, aut quid quæritis?

Æn. 8. 724.

Hic Nomadum genus et *discinctos* Mulciber Afros.

Tert. 54. Si quid interulæ subter est, vacat zonæ tormentum. (Of Carthag. tunic.)

Sec. V.—Slaves'

Tunics were often[a] single-sleeved, ἑτερομάσχαλος, ἑξωμὶς, and were sometimes shaped so as to serve for tunic and pallium[b] together. If they wore a pallium, like that of all inferior persons it was scanty, and thrown together upon the shoulder[c] for running or working. This tunic[d] also implied labour.

[a] P. O. 7. 47.

χιτὼν δὲ, ὁ μὲν ἀμφιμάσχαλος, ἐλευθέρων σχῆμα· ὁ δὲ ἑτερομάσχαλος, οἰκετῶν.

And 4. 118.

κωμικὴ δὲ ἐσθὴς, ἔξωμις· ἐστὶ δὲ χιτὼν λευκός, ἄσημος, κατὰ τὴν ἀριστερὰν πλευρὰν ῥαφὴν οὐκ ἔχων.

[b] P. O. 7. 47.

ἡ δὲ ἐξωμὶς καὶ περίβλημα ἦν καὶ χιτὼν ἑτερομάσχαλος.

[c] Ter. Ph. 5. 6. 4.

Sed ego nunc mihi cesso qui non humerum hunc onero pallio,
Atque hominem propero invenire?

Pl. Capt. 4. 1. 12.

. . . . . Ut comici servi solent,
Conjiciam in collum pallium, primo ex me hanc rem ut audiat.

4. 2. 9. Collecto quidem est pallio, quidnam acturus est?

Pl. Mil. Glor. 4. 4. 42.

Palliolum habeas ferrugineum· · ·
Id connexum in humero lævo, expapillato brachio
Præcinctus aliqui· · quasi gubernator sies.

[d] Cf. . . . . Engravings of Theseus, &c.

Sec. VI.—Soldier—Miles Gloriosus—περίπολοι, ephebi.

Generals were ridiculed for stalking about Athens[a] in armour when not on service. The chlamys and sword[b] are constantly found together. The breastplate was not much[b] used, except for pitched battles, but helmet, shield, sword, and spears. Lamachus[c] in the play, however, puts on his when arming to repulse the Bœotian marauders.—He calls also for his pinions[c] and crests, shield-stand and shield, spear, &c. The device was generally adopted from the family history or some mythus[d], but sometimes it was, for vanity[e], a fancy subject. The ephebi περίπολοι received[f] a spear and shield from the state, and wore a petasus[g].

[a] Ar. Lyr. 555.

παύσωμεν πρώτιστον μὲν σὺν ὅπλοισιν
ἀγοράζοντας καὶ μαινομένους—

And 538. *περιέρχονται κατὰ τὴν ἀγορὰν ξὺν ὅπλοις, ὥσπερ κορύβαντες—*
ἕτερος δ' αὖ Θρᾷξ πέλτην σείων κἀκόντιον, ὥσπερ ὁ Τηρεύς.

[b] Pl. Mil. Glor. 1. 1. 4. Miles, who wears a chlamys, says,
Nam ego hanc machæram mihi consolari volo
Ne lamentetur, neve animum despondeat
Quia se jam pridem feriatam gestitem.

[b] Pl. Curc. 5. 2. 33.
Quæratis chlamydem et machæram hanc, unde ad me pervenerint.

Pl. Mil. Gl. 5. 30.
De tunicâ et chlamyde et machærâ, nequid speres, nihil feres.

Il. K. 254. Ὣς εἰπόνθ', ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
Τυδείδη..φάσγανον ἄμφηκες··
Καὶ σάκος· ἀμφὶ δέ οἱ κυνέην—
260. Ὀδυσῆϊ δίδου βιὸν, ἠδὲ φαρέτρην
Καὶ ξίφος· ἀμφὶ δὲ οἱ κυνέην—

Od. a. 255.
Εἰ γὰρ νῦν ἐλθών, δόμου ἐν πρώτῃσι θύρῃσιν
Σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε.

Od. χ. 101.
Ὦ πάτερ, ἤδη τοι σάκος οἴσω καὶ δύο δοῦρε,
Καὶ κυνέην πάγχαλκον..

[c] Ar. Acharn. 1103.
ἔνεγκε δεῦρο τὼ πτερὼ τὼ 'κ τοῦ κράνους—
καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν—
τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων—
παῖ, παῖ, καθελών μοι τὸ δόρυ δεῦρ' ἔξω φέρε—
τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος—
φέρε δεῦρο Γοργόνωτον ἀσπίδος κύκλον—
φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον—

[d] Il. Λ. 36. Τῇ δ' (ἀσπίδι) ἐπὶ μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο—

[e] Plut. Alcib. 20.
Alcibiades had a shield, οὐδὲν ἐπίσημον τῶν πατρίων ἔχουσαν, ἀλλ' Ἔρωτα κεραυνοφόρον.

[f] Arist. Ath. R. ap. Petit. 26.
λαβόντες ἀσπίδα καὶ δόρυ παρὰ τοῦ δημοῦ περιπολοῦσι (οἱ περίπολοι, οἱ ἔφηβοι).

[g] Cf. . . . § 3. a.

Sec. VII.—Head and Feet.

The head was generally[a] bare, but for [b]travelling, military[c] service, or bad weather, a broad-brimmed hat, πέτασος, was used, or sometimes a skull-cap, πῖλος. The head could also be protected by the upper part[d] of the pallium. The hair was regularly and carefully arranged, and, particularly for[e] knights, allowed to grow long: this distinguished the free[f] from slaves. Beards[g] were not worn from the time of Alexander to that of Justinian. Philosophers[g] wore beards and long untrimmed hair, or very short to save the expense of frequent cutting.

[a] Luc. Gymn. 2. 895.
ἐς τὸ σύσκιον ἐκεῖσε ἀπελθόντες καθίσωμεν, (says Anacharsis the *Scythian* to Solon) .. ἄλλως τε (εἰρήσεται γὰρ) οὐδὲ τὸν

ἥλιον ῥαδίως ἀνέχομαι, ὀξὺν καὶ φλογώδη ἐμπίπτοντα γυμνῇ τῇ κεφαλῇ. τὸν γὰρ πῖλόν μοι ἀφελεῖν οἰκόθεν ἔδοξεν, ὡς μὴ μόνος ἐν ὑμῖν ξενίζοιμι τῷ σχήματι.

[b] Pl. Pers. 1. 3. 75.
Tunicam atq. zonam, et chlamydem afferto et *causiam*— Quasi sit *peregrinus*.

Phil. Soph. Alex. 5. 3.
ἐπέστη ὁ Ἡρώδης, Ἀρκάδι πίλῳ τὴν κεφαλὴν σκιάζων, ὡς ἐν ὥρᾳ θέρους εἰώθει Ἀθήνησιν· ἴσως δέ που καὶ ἐνδεικνύμενος αὐτῷ τὸ ἐκ τῆς ὁδοῦ ἥκειν.

[c] Plut. Sol. 179.
Solon pretending to be mad, and acting the part of a herald from Salamis, ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω πιλίον περιθέμενος.

[d] Ar. Nub. 268.
μή πω, μή πώ γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ καταβρεχθῶ, τὸ δὲ μὴ κυνέην οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.

[e] Ar. Nub. 14.
ὁ δὲ κόμην ἔχων Ἱππάζεταί τε.

Ar. Equit. 571.
(Knights say) μὴ φθονεῖθ' ἡμῖν κομῶσι μήθ' ἀπεστλεγγισμένοις. Cf. also engravings.

[f] Ar. Av. 911.
ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις;

[g] Ar. Eccles. 273.
περιδεῖσθε τοὺς πώγωνας (Praxagoras dressing out her women as men.)

Athen. 13. 565.
τὸ ξύρεσθαι τὸν πώγωνα κατ' Ἀλέξανδρον προῆκται, τῶν πρώτων οὐ χρωμένων αὐτῷ.—Διογένης δὲ ἰδών τινα οὕτως ἔχοντα τὸ γενεῖον ἔφησε, Μή τι ἔχεις ἐγκαλεῖν τῇ φύσει, ὅτι ἄνδρα σε ἐποίησε καὶ οὐ γυναῖκα.

Luc. Cyn. 3. 546.
Ἀλλ' ὅμως κἀκεῖνος (Hercules) ἤθελεν ἀνυπόδητος εἶναι · · · καὶ πώγωνα καὶ κόμην ἔχειν ἤρεσκεν αὐτῷ · · · καὶ πᾶσι τοῖς παλαιοῖς ἤρεσκεν· ἀμείνους γὰρ ἦσαν ὑμῶν· καὶ οὐκ ἂν ἔμεινεν οὐδὲ εἷς αὐτῶν οὐδὲν μᾶλλον ἢ τῶν λεόντων τις, ξυρώμενος.

Cf. . . . Engraving of Menander, without a beard.

For the feet, sandals[l] were commonly worn, κρηπῖδες, soleæ, crepidæ, sometimes socci; plain or ornamented; e. g. by a complicated arrangement of straps and a trefoil, heart[l] or crescent on the top of the foot. The common Athenians wore *Laconian*[k], called frequently ἐμβάδες[k], red[k], and probably thin-soled[k]: some, however, are mentioned as white[k]. The sandal[l] and pallium[l] distinguished the Greek, as the shoe and toga did the Roman. Sandals were changed[m] at parties, or put off: they should fit[n] well.

Both in hats and sandals there were numerous minor varieties, often known by the names of the country where they were made, or of the inventor, e. g. κυνέη, a Bœot. hat, καυσία, a Macedonian. So, sandals were called Ἀλκιβιάδια, Ἀμυκλαίδες[o], Τυῤῥήνικα.

[j] Cf. . . . Statues, vases, and engravings.

[k] Athen. 11. 483.

ὑποδήματα ἄριστα Λακωνικά.

Thesm. 142.

ποῦ χλαῖνα; ποῦ Λακωνικαί;

Eccles. 74.

Λακωνικὰς γὰρ ἔχετε, καὶ βακτηρίας,
καὶ θοιμάτια τἀνδρεῖα, καθάπερ εἴπομεν.

269. ὑποδεῖσθεδ' ὡς τάχιστα τὰς Λακωνικάς,
ὥσπερ τὸν ἄνδρα θεᾶσθ, ὅτ' εἰς ἐκκλησίαν Μέλλει βαδίζειν.

704. And when the women throw off their male disguise,

ῥιπτεῖτε χλαίνας, ἐμβὰς ἐκπόδων ἴτω—

P. O. 7. 85.

ἐμβάδες· εὔτελες μὲν ὑπόδημα, ·· τὴν δὲ ἰδέαν κοθόρνοις ταπεινοῖς ἔοικε.

Dem. κ. Κόνωνος. 1267.

λακωνίζειν φασι καὶ ·· ἁπλᾶς ὑποδέδενται.

P. O. 7. 88.

Αἱ δὲ Λακωνικαὶ, τὸ μὲν χρῶμα ἐρυθραί·

Athen. 5. 215.

Lysias, an Epicurean philosopher, tyrant of Tarsus,
ἐξ ἱματίου τύραννος ἦν, πορφυροῦν μὲν μεσόλευκον χιτῶνα
ἐνδεδυκώς, χλαμύδα δὲ ἐφεστρίδα περιβεβλημένος πολυτελῆ,
καὶ ὑποδούμενος λευκὰς Λακωνικάς.

[l] Suet. Tiber. 13.

Redegitque se, deposito *patrio* habitu, ad pallium et crepidas.

Tac. Ann. 2. 59.

Germanicus Ægyptum proficiscitur ··· multaque in vulgus grata usurpavit: ·· *pedibus intectis* et pari cum Græcis amictu. (i. e. soleatus et palliatus.)

Cic. Verr. Stetit *soleatus* Prætor Pop. Rom. cum pallio purpureo.

Cic. Rabir. 10.

Ergo ille P. Rutilius ·· *soccos* habuit et pallium.

And . . Qui cum a *Mithridate* Mitylenis oppressus esset, crudelitatem regis in *togatos* vestitûs mutatione vitavit. Cf. sec. 11. *b*.

Liv. 29. 19.

Cum pallio crepidisque.

Pers. 1. 127.

Non hic qui in crepidis Græcorum ludere gestit.

[m] Pl. Truc. 2. 4. 16.

Jam rediit animus: *deme soleas:* cedò! bibam.

Ap. Bald. 109.

Cedò soleas mihi: auferte mensam.

[n] Theo. 8. ὁ δὲ ἄγροικος τοιοῦτός τις, οἷος ·· μείζω τοῦ ποδὸς τὰ ὑποδήματα φορεῖν.

Hor. S. 1. 3. 29.

Ridere possit eo, quod
Rusticiùs tonso toga defluit, et *male laxus*
In pede calceus hæret.

Ov. Am. 1. 518. Nec vagus in *laxâ* pes tibi pelle *natet*.

Ar. Equ. 319.

ωστε κατάγελων
πάμπολυν τοῖς δημοταῖς καὶ τοῖς φίλοις παρασχεθεῖν,
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

Sec. VIII.—Miscellanies.

Old men, particularly *δικασταὶ* [a] and philosophers, used a stick. The rich had a seat [o] carried after them.

In supplications, the knee was half [c] bent: in the East [d], it was brought quite to the ground. Rings [e] were sometimes worn.

The clasp, *περόνη, πόρπη*, fibula, was either a brooch, or a clasp of which one [f] part fitted into the other. Some are shaped like a bow [g], the fibula being the arc, and the pin the string. Some have a round [h] convex top with probably hooks or a hook and eye beneath, attached to each side of the garment.

Though garments were commonly made of wool, yet linen [i] was in use at Athens, certainly for the tunics of women, and probably for the under-tunics of men. Thucydides mentions it.

Tragic *κόθορνοι* differed [k] from common in depth of sole. The name *sandal* was probably extended not only to mere soles, but to those shoes which covered only a portion [l] of the upper part of the foot (the Roman *calceus* covering all) e. g. a sole [m] with a *jugum* of upper leather, which left the toes bare.

Purple was our deepest [n] crimson with a tinge more of blue, like coagulating blood, which looked bright when held up in the light. Scarlet and violet were also favourite colours.

[a] Ar. Eccles. 277.

κᾆτα ταῖς βακτηρίαις 'Επαρειδόμεναι βαδίζετ' (See next ex.)

Eccles. 507.

ῥιπτεῖτε χλαίνας, ἐμβὰς ἐκποδὼν ἴτω,—
βακτηρίας ἄφεσθε, (Praxag. tells her friends to throw off their male disguise.)

Antiph. Ap. Athen. 545.

λευκὴ χλανίς, φαιὸς χιτωνίσκος καλός,
πιλίδιον ἁπαλὸν, εὔρυθμος βακτηρία—ὅλως
αὐτὴν ὁρᾷν γὰρ τὴν 'Ακαδημείαν δοκῶ.

Luc. Peregr. 3. 357.

The Cynic Peregrinus—*ἀποθέμενος τὴν πήραν καὶ τὸ τριβώνιον καὶ τὸ 'Ηράκλειον ἐκεῖνο ῥόπαλον* (*sc. τὴν βακτηρίαν*), *ἔστη ἐν ὀθόνῃ ῥυπώσῃ ἀκριβῶς.*

[c] Cf. . . . Vases. Bœttiger's Sabina. 1. 195.

[d] Cf. . . . Coins. ib.

Plut. Alex. 4. 123.

Alexander would have his officers approach him so in the East (*προσκυνοῦντας*).

Athen. 5. 213.

An Athenian came home from Persia *χλαμύδα λαμπρὰν ἐκσύρων, περικείμενος δακτύλιον χρυσίου.* Cf. App. sec. 2. *c.*

[f] Od. τ. 226.

Χλαῖναν πορφυρέην ·· περόνη χρυσοῖο τέτυκτο
Αὐλοῖσιν διδύμοισι·

σ. 292. . περόναι ·· κληῖσιν ἐϋγνάμπτοις ἀραρυῖαι.

[g] Cf. . . . Engravings. [h] Cf. Statues and engravings.

[i] Thuc. 2. 49.

τὰ δὲ ἐντὸς (of those sick of the plague) οὕτως ἐκαίετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μήτε ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι.

[k] Cf. . . . Engravings. [l] Cf. Engravings. [m] Cf. Engravings.

[n] Macrob. Cum de Tyriæ purpuræ, quam emi jusserat, obscuritate quereretur (Augustus), dicente venditore, 'erige altius et *suspice*,' his salibus usus est, 'Quid? ergo ut me Populus Romanus dicat bene cultum, in solario ambulaturus sum?'

Plin. 9. 38.

At Tyrius ·· laus ei summa, color sanguinis concreti, nigricans *as*pectu, idemque *sus*pectu refulgens.

[o] Ar. Equ. 1383. The sausage-seller to Demus,

ἔχε νῦν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδίαν
καὶ παῖδ' ·· ὅσπερ οἴσει τόνδε σοι.

Sec. IX.—Eunuchs

Were richly [a]dressed, in a variety[b] of colours, striped[c]. Asiatics, Persians at least of rank, wore two tunics [d] with long sleeves; trowsers[d], and shoes joined with them; a small chlamys [d], κάνδυς[f],—a conical cap, τιάρα, (like the "Phrygian bonnet") with the apex [h] bent forward. Fringes and gay colours were [i] *barbaric*.

[a] Cic. Or. 70.

Neque me divitiæ movent..neque vestis aut cœlatum aurum et argentum, quo nostros veteres Marcellos Maximosque multi eunuchi Syriâ Ægyptoq: vicerunt.

[b] Ter. Eun. 4. 4. 16.

Variâ veste exornatus fuit.

[c] Cf. . . . Engravings of Eun. Ter. Ed. Urbini. 1736.

[d] Strab. 764.

πίλος καὶ χειριδωτοὶ χιτῶνες καὶ ἀναξυρίδες ···

1042. ἐσθὴς δὲ τοῖς ἡγεμόσι μὲν ἀναξυρὶς τριπλῆ, χιτὼν δὲ χειριδωτὸς διπλοῦς ἕως γόνατος· ὁ ὑπενδύτης μὲν λευκός, ἀνθινὸς δ' ὁ ἐπάνω· ἱμάτιον θέρους μὲν πορφυροῦν ἢ ἀνθινόν ···ὑπόδημα κοῖλον διπλοῦν· τοῖς δὲ πολλοῖς χιτὼν ἕως μεσοκνημίου καὶ διπλοῦς· ῥάκος δὲ σινδόνιόν τι περὶ τῆς κεφαλῆς.

Her. 7. 61.

εἶχον τιάρας καλεομένους πίλους ἀπαγέας.

[f] Xen. Cyr. 8. 3. 13.

Cyrus wore ὀρθὴν τὴν τιάραν, καὶ χιτῶνα πορφυροῦν, μεσόλευκον, καὶ περὶ τοῖς σκέλεσι ἀναξυρίδας ὑσγινοβαφεῖς, καὶ κάνδυν ὁλοπόρφυρον.

Luc. 3. 533.
ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κάνδυν καὶ τὴν τιάραν.
Cf. . . . Statues and engravings of Mithras.

[h] Xen. Anab. 2. 5. 23.
τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

[i] Cf. . . . Engravings of Dacians and Mithras: and sec. 2. *e*.
Luc. 2. 218.
Ἀλέξανδρος (the Paphlagonian γόης) μεσόλευκον χιτῶνα πορφυροῦν ἐνδεδυκὼς καὶ ἱμάτιον ὑπὲρ αὐτοῦ λευκὸν ἀναβεβλημένος.
Diog. Laert. 5. 86. Heraclides of Pontus,
ἐσθῆτι μαλακῇ ἔχρητο καὶ ὑπέρογκος ἦν τὸ σῶμα, ὥστε αὐτὸν ὑπὸ τῶν Ἀττικῶν μὴ Ποντικὸν ἀλλὰ Πομπικὸν καλεῖσθαι.
Iph. Aul. 73. Of Paris, ἀνθηρὸς μὲν εἱμάτων στολῇ
χρυσῷ τε λαμπρός, βάρβαρῳ χλιδήματι.

Sec. X.—The Women's Pallium, or Palla,

Was the same in shape[a] as the men's, and was worn[b] like it, except that it was sometimes fastened[c] up at the waist. Borders[d] were common, and sometimes the whole was ornamented with[e] stars. The colours were various, blue[f], azure[f], pink[f], gold[f], white[f], violet[f], *purple*[f], pale green[g]. The materials[h] were fine, and the folds rich and full. Some goddesses[i] wore this robe under the left arm, and clasped on the right shoulder.

[a] Æ. V. H. 7. 9.
ἡ Φωκίωνος γυνὴ τὸ Φωκίωνος ἱμάτιον ἐφόρει καὶ οὐδὲν ἐδεῖτο οὐ κροκωτοῦ, οὐ Ταραντίκου, οὐκ ἀναβολῆς, οὐκ ἐγκυκλίου.
Æv. V. H. 7. 11.
τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἠβούλετο τὸ ἐκείνου ἱμάτιον ἐνδύσασθαι, καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη, Ὁρᾷς, ὡς οὐ θεωρήσουσα, θεωρησομένη δὲ μᾶλλον βαδίζεις.
Pl. Men. 4. 2. 36.
Placabit palla quam dedi, quam hodie uxori abstuli.
4. 2. 95. (uxor loq.) Mulierem æquum est vestimentum *muliebre*
Dare foras, virum virile: Quin refers *pallam* domum?

[b] Cf. . . . Engravings from vases and statues.

[c] Cf. engravings. [d] Cf. engravings. [e] Cf. engravings.

[f] Cf. . . . Engravings from Herculaneum and Pompeii.

[g] Cf. . . . Engravings.
P. O. 7. 56.
γυναικῶν δὲ, κροκωτός, ··ὀμφάκινον.

[h] Cf. . . . Engravings and statues.

[i] Cf. . . . Statues of Minerva and Diana, and engravings.

Sec. XI.—The Semi-doublet, ἔγκυκλον,

Was worn instead[a] of the palla, though occasionally both[b] are

seen together. It was the common dress, over a tunic, of the Athenian [c] women. It consisted[d] of two oblong pieces, one before and one behind, suspended, by fastenings at equal distances from the respective ends, on the shoulders, the four ends hanging down in folds, and leaving the arms uncovered. In the centre it hung down generally to the waist, at the ends to the hips. Sometimes only one[e] long piece was used; the centre placed under the left arm, fastenings on the shoulders, and the ends hanging down the right side, before and behind, as above. Sometimes it was formed by merely *doubling*[f] back the sleeveless tunic (or palla, *v.* p. 27.) at the upper part, and suspending the whole by clasps on the shoulders. A border[g] was common, and the colour often[h] saffron. Occasionally it had glands[i] at the corners. This piece of cloth, either by itself, or as united with the tunic under it, had a variety of names, ἴπωμις, ἡμιδιπλοίδιον[k], ἀναβολάδιον, τὸ κροκωτόν, κροκωτίδιον[k]: united, it may be called a doublet; separate, a semi-doublet.

[a] Cf. Engravings, and statues and vases. [b] Cf. Engravings.

[c] Ar. Thesm. 253.

(Euripides is dressing his father-in-law Mnesilochus as a woman.)

τὸν κροκωτὸν πρῶτον ἐνδύου λαβὼν—
φέρ' ἔγκυκλον.

Ar. Thesm. 499.

ὡς ἡ γυνὴ δεικνῦσα τἀνδρὶ τοὔγκυκλον
ὑπ' αὐγὰς οἷόν ἐστιν, ἐγκεκαλυμμένον
τὸν μοιχὸν ἐξέπεμψεν.

[d] Cf. . . . Engravings, Elgin Marbles, vases.

[e] Cf. Statues, engravings. [f] Cf. Statues, engravings from vases.

[g] Cf. . . . Engravings and vases.

P. O. 7. 52.

τὰ δὲ περίνησσα πρόκροσσόν ἐστι περίβλημα ἔχον τὰ νήματα ἐξηρτημένα, ἢ πορφύρα κύκλῳ τὰ τελη τοῦ ὑφάσματος περιέρχεται, νήσου σχῆμα ποιοῦσα τῇ περιῤῥοῇ τοῦ χρώματος— τοιοῦτον δ' ἂν εἴη καὶ τὸ ἔγκυκλον.

[h] Cf. . . . The derivation of κροκωτόν (κρόκος), and its epithet πυῤῥόν.

[i] Cf. . . . Engravings.

[k] Ar. Lys. 44.

κροκωτὰ· · · · · · καὶ Κιμβερίκ' ὀρθοστάδια—
47. τὰ κροκωτίδια · · καὶ τὰ διαφανῆ χιτώνια.

Ar. Eccles. 318.

(Blepyrus missing his own clothes from his bedside, takes his wife's) λαμβάνω
τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοΐδιον · ·—

And 330. Βλ. οὐκ, ἀλλὰ τῆς γυναικὸς ἐξελήλυθα
τὸ κροκωτίδιον ἀμπισχόμενος, δύνδυεται.—

And 374. Χρ. τὸ τῆς γυναικὸς δ' ἀμπέχει χιτώνιον;

Ap. Luc. 13. 608.

ἐκεῖτο δ' ἡ μὲν λευκὸν εἰς σεληνόφως
φαίνουσα μαστὸν λελυμένης ἐπωμίδος.

Sec. XII.—The Tunic, χιτών,

Of the Dorian women differed from that of the Ionian. The pure Dorian[a] was a plain sleeveless frock of woollen stuff like the men's, buttoned or clasped on the shoulders, and clasped also down the sides, of which one side was frequently left open for convenience of movement. Each skirt, πτερύγιον[a], reached down to the calf. The later Dorian, or common tunic, was sewn down both sides and reached to the feet; having often sleeves to the elbow, either falling like the men's or cut into shape, and fastened down the upper arm by four[b] or more clasps or buttons. Under-tunics[c], (indusium,) are seen on some.

The Ionian[d], (originally the Carian, or perhaps generally the Asiatic,) was of linen[e], with long sleeves; it reached down to the instep, and was still often tucked[f] up upon the hips by means of a lower girdle; very full[g] in folds, κόλποι. It was sewn on the shoulders, for the Athenian women were forbidden the large[e] shoulder clasp of the Dorians. The Ionians are said to have worn an under-tunic, to which, in fact, the sleeves[i] belonged. This might sometimes be the case with the common[c] Dorians. The female[d] figures on the frieze of the Parthenon have either no sleeves, or the common Dorian mentioned above.

The tunic was confined by a girdle, a moderate sized band, tied often in a bow[k] in front. Girdle and borders were ornamented, generally by figured[k] patterns. The colours[k] varied as for the pallium and the ἔγκυκλον.

[a] Cf. . . . Statue of Iris among the Elgin marbles, engravings of Bacchantes, *Spartans* and Amazons: and Venus in Æn. 1. 320.

P. O. 7. 62.

πτερύγιον, τὸ ἥμισυ τοῦ χιτωνίσκου.

Pl. Pœn. 5. 2. 15. Of Hanno in a Carthag. tunic,

Sed quænam illæc *avis* est quæ huc cum tunicis advenit?

[b] Cf. . . . Group of the Fates (Elgin Marbles), and engravings from statues and vases, and Venus in Æn. 1. 408.

Æ. V. H. 1. 18.

τῶν δὲ χιτώνων τὰ περὶ τοὺς ὤμους ἄχρι τῶν χειρῶν οὐ συνέῤῥαπτον, ἀλλὰ περόναις χρυσαῖς καὶ ἀργυραῖς συνεχέσι κατελάμβανον. καὶ ταῦτα αἱ πάνυ παλαιαί.

[c] Cf. . . . Engravings.

[d] Cf. . . . Statues and engravings of Melpomene and Erato, and the virgins of the frieze of the Parthenon.

[e] Herod. 5. 87. The Athenians were shocked at their having pierced a man to death with these clasps; τὴν δὲ ἐσθῆτα μετέβαλλον ἐς τὴν Ἰάδα. ἐφόρεον γὰρ δὴ πρὸ τοῦ αἱ τῶν Ἀθηναίων γυναῖκες ἐσθῆτα Δωρίδα · · μετέβαλλον ὦν ἐς τὸν λίνεον κιθῶνα, ἵνα δὴ περόνῃσι μὴ χρέωνται.

[f] Cf. . . . Elgin Marbles and engravings.

[g] Hom. Il. Σ. 122.

Τρωϊάδων βαθυκόλπων.

[i] Cf. . . . Engravings.

[k] Æ. V. H. 7. 9.

ἡ Φωκίωνος γυνὴ · · οὐδὲν ἐδεῖτο · · βαπτῶν χιτωνίσκων.

Cf. . . . Engravings.

The tunic not confined[l] at the waist by a girdle, but hanging straight from top to bottom, ὀρθοστάδιος, tunica recta, and reaching to the feet, ποδήρης, talaris, with sleeves, was much worn at[m] Athens.

Some tunics were so fine as to be[m] transparent, as those from Tarentum. Some, particularly linen, had the large folds, στολίδες, formed by aid of a band at the bottom, and were called[n] στολιδωτοί.

Women wore also a larger band[o] στρόφιον, which served as a corset, under the tunic. Sometimes they wore a short upper tunic[p].

[l] P. O. 7. 48.

χιτὼν ὀρθοστάδιος, ὁ οὐ ζωννύμενος.

Callimach. Fragm. 59. *στάδιον ἐπὶ ἕστο χιτῶνα.* And cf. 11. *k.*

[m] Cf. Ar. Lys. 44. with Lys. 47.

κροκωτὰ φοροῦσαι · · καὶ Κιμβερικ' ὀρθοστάδια—
τὰ κροκωτίδια · · καὶ τὰ διαφανῆ χιτώνια.

P. O. 7. 49.

ἔστι δὲ τὸ Κιμβερικὸν διαφανὴς χιτωνίσκος.

Ar. Lys. 150.

κἂν τοῖς χιτωνίοισιν τοῖς ἀμοργίνοις
γυμναὶ παρίοιμεν.

[n] P. O. 7. 54.

στολίδες δέ εἰσιν αἱ ἐξεπίτηδες ὑπὸ δεσμοῦ γιγνόμεναι κατὰ τέλη τοῖς χιτῶσιν ἐπιπτυχαί· μάλιστα ἐπὶ λινῶν χιτωνίσκων.

Xen. Cyr. 6. 4. 2.

Τῷ 'Αβραδάτᾳ · · · προσφέρει · · ἡ Πάνθεια · · · χιτῶνα πορφυροῦν, ποδήρη, στολιδωτὸν τὰ κάτω. · ·

[o] Ar. Lys. 932.

τὸ στρόφιον ἤδη λύομαι.

Turpil. ap. Non. Marcell. 53. 8.

Me miseram, quid agam? inter vias epistola excidit mihi,
Infelix inter tunicam et strophium quam collocaveram.

Arist. ap. P. O. 7. 67.

τὸ στρόφιον λυθέν, τὰ κάρυά μου ἐξέπιπτεν.

Ter. Eun. 2. 3. 23.

Quas matres student
Demissis humeris esse, vincto pectore, ut graciles sient.

[p] Cf. . . . Engravings of vases.

Sec. XIII.—Female slaves, Ancillæ and Fidicinæ.

Female slaves are represented either in a long [a]straight tunic without a girdle, with sleeves, ὀρθοστάδιος, or a short upper [a]tunic, reaching to the hips, very full, over a full under tunic.

Fidicinæ [a]wore the ὀρθοστάδιος, much ornamented, at least on the stage; or the [a]tunico-pallium, or doublet; or tunic and upper tunic.

Nurses and old women wore a kind of tunic called ζῶμα[b], with a border at the bottom: and a sort of handkerchief[c] wrapped round the head, and perhaps fastened under the chin.

[a] Cf. . . . Engravings from vases.

[b] Menan. (ap. P. O. 7. 51.)

ὁρᾶτε τὴν τροφὸν ζῶμ' ἐνδεδυμένην;—
(ὡς ἐπιτοπολὺ γὰρ γραῶν τὸ φόρημα ἦν.—πέζας δε ἔχει,
ὡς Αἴσχυλος δηλοῖ, πεζοφόρα τὰ ζώματα ἀποκαλῶν.)

And Hesych.

πεζοφόροις ζώμασιν· Αἴσχυλος Τοξότῃσιν, ὥσπερ πέζαν ἐχόντων τῶν χιτώνων.

[c] Cf. . . . Engravings.

Sec. XIV.—Head and Ornaments.

Tertullian[a] describes, in his time, the hair of unmarried girls as rolled and piled on the top of the head, whilst the hair of married women was divided in front, and more artfully arranged by hair-pins.

The head-dress of Grecian women had in it great variety, consisting of bands[b] and nets arranged in different ways—the diadem, στεφάνη, if of precious metals, was not[c] allowed in public at Athens. One head-dress, κεκρύφαλος[b], was a net from the back[d] of which a few ringlets escaped. The ἀναδέσμη[b], was a band over the temples.

A broad-brimmed Thessalian[e] hat was sometimes used for travelling, or the pallium thrown over the head, or a veil.

Necklaces[f], ear-rings, &c., are common, with fans, mirrors, &c.

[a] Tert. de Virg. vel.

Ut cumulata (virginum coma) in verticem ipsam capitis arcem ambitu crinium contegat—but wives, vertunt capillum et acu lasciviore comam sibi inferunt, crinibus a fronte divisis.

Cf. . . . Engravings from vases and statues.

[b] Il. X. 469. ἄμπυκα, κεκρύφαλόν τε, ἠδὲ πλεκτὴν ἀναδέσμην

Eustath. ἀναδέσμη, σειρά, ἣν κύκλῳ περὶ τοὺς κροτάφους ἀναδοῦσι.

Æ. V. H. 7. 9.

ἡ Φωκίωνος γυνὴ · · οὐδὲν ἐδεῖτο · · · κεκρυφάλου, οὐ καλύπτρας.

Il. Σ. 597. ap. P. O. 5. 95.

τῶν δ' αἱ μέν πλεκτὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας. al. καλὰς στ.

Ar. Eccles. 257.

κεκρυφάλου δεῖ καὶ μίτρας (says Eurip. dressing up his father-in-law as a woman).

[c] Petit. L. A. 476.

ἑταίρα χρυσία εἰ φοροίη, δημοσία ἔστω.

Cic. In V. 2. 40.

Meretrix *coronam* auream ne habeto.

Ter. Eun. 4. 1. 13.
Intereà aurum sibi clam mulier demit: dat mihi ut auferam:
Hoc est signi, ubi primum poterit, se illinc subducet, scio.

[d] Cf. . . . . Engravings.

[e] Soph. Œd. C. 305.
γυναῖχ' ὁρῶ Στείχουσαν ἡμῖν ἄσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερὴς
κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει. Cf. also App. 1. *c.*

[f] Cf. . . . . Engravings.

Sec. XV.—Feet.

The dress for the feet was generally a sandal[a], bound on with straps more or less ornamented[b], and varying in name and make. Gold[c] sandals were common with *purple* robes, at least for men. Athenian women wore *Persian*[d] sandals, περσικαί, and [e]περιβαρίδες. Sometimes the foot was covered with a [f]laced sock, and perhaps a sock with a sandal over it. The sole [g] was sometimes very thick and of cork, if the lady was short. περσικαὶ were [h]white and probably thick-soled: young [i]women's were never black.

[a] Cf. . . . . Engravings.
Ter. Eun. 5. 8. 4.
Utinam tibi commitigari videam *Sandalio* caput.
Luc. D. D. 1. 232.
ἤδη δὲ καὶ πληγὰς αὐτῷ ἐνέτεινα · · τῷ σανδάλῳ.
Pers. 5. 169.
Soleâ, puer, objurgabere rubrâ.

[b] Plin. 9. 35.
Gemmas non tantum *crepidarum* obstragulis, sed et totis socculis addunt, (of Roman ladies, at least.)

[c] Luc. D. D. 1. 206.
εἰ δ' ἐθελεις ἐπέραστος εἶναι · · · πορφυρίδα ἔχε, ὑποδέου χρυσίδας.
And Bacc. 3. 76.
ἐν πορφυρίδι καὶ χρυσῇ ἐμβάδι.
Tert. 50. Tyrium calciari nisi auro, minimè Græcatur.

[d] Ar. Eccles. 346.
(Blepyrus, whose wife had dressed herself in his clothes, says)—
ἐς τὼ κοθόρνω τὼ πόδ' ἐνθεὶς ἰέμην.
And before, 317.
καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι.

[e] Lys. 44. . κροκωτὰ φοροῦσαι · · καὶ Κιμβερίκ' ὀρθοστάδια · · καὶ περιβαρίδας—
And 47. . τὰ κροκωτίδια · · καὶ περιβαρίδες · · · καὶ διαφανῆ χιτώνια.
Ap. Baldu. 115.
(When I was wealthy I wore) σανδάλια · ·
ἐφ' οἷς τὰ χρυσὰ ταῦτ' ἔπεστιν ἀνθεμά·
νῦν δ' ὥσπερ ἡ θεράπαιν' ἔχω περιβαρίδας.
P. O. 7. 92.
περιβαρὶς, θεραπαινίδων μᾶλλον τὸ ὑπόδημα.

[f] Cf. . . . . Engravings from vases. See also n. *b*.

[g] Athen. 13. 3. 568.

τύγχάνει μικρά τις οὖσα; φελλὸς ἐν τοῖς βαυκίσιν ἐγκεκάττυται· μακρά τις; διάβαθρον λεπτὸν φορεῖ.

Juv. 6. 506.

. . . . breviorque videtur
Virgine Pygmeâ, *nullis adjuta cothurnis.*

P. O. 7. 92.

Τυῤῥηνικά· τὸ κάττυμα ξυλινόν, τετραδάκτυλον, οἱ δὲ ἱμάντες ἐπίχρυσοι· σανδάλιον γὰρ ἦν· ὑπέδησε δ' αὐτὸ Φειδίας τὴν Ἀθηνᾶν.

[h] P. O. 7. 92.

ἴδια δὲ γυναικῶν ὑποδήματα Περσικά· λευκὸν ὑπόδημα—

Strab. 1042. Of the Persians,

ὑπόδημα κοιλὸν διπλοῦν—

Xen. Cyr. 8. *id.* Of the Median costume adopted by the Persians,

καὶ γὰρ τὰ ὑποδήματα τοιαῦτα ἔχουσιν, ἐν οἷς μάλιστα λαθεῖν ἐστι καὶ ὑποθεμένους τι ὥστε δοκεῖν μείζους εἶναι ἢ εἰσί.

[i] Cf. . . . . Eustath. ap. E. M. 192.

Sec. XVI.

Stage-dresses[a], masks, &c., are described at length in the Onomasticon.

P. O. 4. 115.

καὶ σκευὴ μὲν ἡ τῶν ὑποκριτῶν · · Κωμικὴ δὲ ἐσθής, ἐξωμίς.
Τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιόν τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται · ·
γερόντων δὲ φόρημα, καμπύλη (sc. βακτηρία), φοινικίς, ἢ μελαμπόρφυρον ἱμάτιον.
Οἱ δὲ παράσιτοι, μελαίνη ἢ φαιὰ—Τοῖς δὲ παρασίτοις, πρόσεστι καὶ στλεγγὶς καὶ λήκυθος—
Φόρημα νεωτέρων · · · καὶ πορφυρᾷ δὲ ἐσθῆτι ἐχρῶντο οἱ νεανίσκοι.
Τῷ δὲ μαγείρῳ διπλῇ, ἄγναπτος ἡ ἐσθής.
Ἡ δὲ γυναικῶν ἐσθής, ἡ μὲν τῶν γραῶν, μηλίνη ἢ ἀερίνη—
Ἡ δὲ τῶν νέων, λευκὴ ἢ βυσσίνη.
Ἐνίαις δὲ γυναιξί, καὶ παράπηχυ καὶ συμμετρία ὅπερ ἐστὶ χιτὼν ποδήρης, ἁλουργὴς κύκλῳ.

Addendum to Sec. I. *b*. or Sec. III. *a*.

Luc. Am. 2. 447.

The virtuous Ephebus of Athens, having washed the sleep from his eyes, *ὄρθριος ἀνάστας · · τὴν ἱερὰν χλαμύδα ταῖς ἐπωμίαις περόναις συῤῥάψας · · ἐξέρχεται κάτω κεκυφώς—*

APPENDIX.

Sec. I.

[a] Pl. Ep. 5. 2. 61.
Soccos, tunicam, pallium tibi dabo.
Laert. 5. 72.
Δημητρίῳ μὲν · · δίδωμι · · · ἱμάτιον καὶ χιτῶνα.

[b] The chlamys, introduced into Greece from Thessaly or Macedonia, was worn by the Ephebi[1] of Athens and by the young horsemen[1] at processions, where the old men appear on foot in the pallium. It may be called the *state*-dress of the Athenian youth, and appears, in later times, (for Chremes, Ter. Eun. 4. 6. 29. and particularly Charinus, Pl. Merc. 5. 2. 71. wear the pallium, and a traveller or soldier, in Plautus, is marked by a chlamys,) to have become their common dress, for in the engravings from an old Vat. MS.[2] of Terence, said to belong to the 8th century, almost all the young men are dressed in it. (So also, in Rome, about a century later than the era of Terence and Plautus, the lacerna[3] (a kind of chlamys) began to supersede the toga.) Aristippus [4] appears to have sometimes worn one, and Plato [4] contrasts it with the ragged τριβώνιον, which he wore at other times.

[1] Cf. . . . . Sec. 3. *a*. and Frieze of Parthenon.
[2] Cf. . . . . Ter. Ed. Urbini. 1736.
[3] Cf. . . . . Cic. Phil. 2. 30. and Suet. Aug. 40. and Gell. N. A. 13. 20.
[4] Plut. 7. 330. Aristippus, the Socratic philosopher,
τρίβωνι λιτῷ καὶ Μιλησίᾳ χρώμενος, δι' ἀμφοτέρων ἐτήρει τὸ εὔσχημον—
Laert. 2. 67. Plato to the same Aristippus,
σοὶ μόνῳ δέδοται καὶ χλαμύδα φορεῖν καὶ ῥάκος.

[c] Gell. N. A. 6. 10.
Euclides, . . quum advesperasceret, tunicâ longâ muliebri indutus, et pallio versicolore amictus, et caput ricâ velatus, e domo suâ Megaris Athenas ad Socratem commeabat.

[d] Cf. . . . Sec. 11. *c*.

Sec. II.—Pallium.

[e] Æl. V. H. 3. 19. (Cf. also Diog. Laert. 5. 1.) Aristotle:
ἐσθῆτι ἐχρῆτο περιέργῳ ὁ Ἀριστοτέλης καὶ ὑποδέσει · · καὶ δακτυλίους τε πολλοὺς φορῶν ἐκαλλύνετο ἐπὶ τούτῳ.

[d] Æl. V. H. 5. 5. Epaminondas:
Ἐπαμινώνδας ἕνα εἶχε τριβῶνα, καὶ αὐτὸν ῥυπῶντα· εἴ ποτε δὲ αὐτὸν ἔδωκεν εἰς γναφεῖον αὐτὸς ὑπέμενεν οἶκοι δι' ἀπορίαν ἑτέρου.
Theo. κβ.
It is ἀνελεύθερον, to have but one pallium, καὶ ἔνδον μένειν, ὅταν ἐκδῷ θοιμάτιον ἐκπλῦναι.
Theo. ι. You may see parsimonious men πρὸς τοὺς κναφεῖς διατεινομένους, ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν γῆν (chalk), ἵνα μὴ ῥυπαίνηται τάχυ.
Od. θ. 425.
φᾶρος ἐϋπλυνές ἠδὲ χιτῶνα.

Cf. . . . § 9. *i*.

Ar. Plut. 530.

ἔτι δ' οὐχ ἕξεις · · ·, ὁπόταν νυμφὴν ἀγάγησθον,
οὐθ' ἱματίων βαπτῶν δαπάναις κοσμῆσαι ποικιλομόρφων.
(βαπτὰ γὰρ φοροῦσιν οἱ νυμφίοι. Schol.)

Luc. Nigr. 1. 53.

An Athenian was apprehended at the Panathenæa *ὅτι βαπτὸν ἔχων ἱμάτιον ἐθεώρει · · παρὰ τὸν νόμον.* (Petit. L. A. 23.) The people cried out that he should be forgiven, *μὴ γὰρ ἔχειν αὐτὸν ἕτερα.*

e Æl. V. H. 9. 11. Parrhasius:

Παῤῥάσιος ὁ ζωγράφος, ὅτι μὲν πορφυρίδα ἐφόρει καὶ χρυσοῦν στέφανον περιέκειτο, μαρτυροῦσι καὶ ἄλλοι.

Æl. V. H. 12. 12. Pythagoras, Empedocles, Hippias, Gorgias:

Πυθαγόρας · · λευκὴν ἐσθῆτα ἧσθητο, καὶ ἐφόρει στέφανον χρυσοῦν καὶ ἀναξυρίδας. Ἐμπεδοκλῆς δὲ · · ἁλουργεῖ ἐχρήσατο καὶ ὑποδήμασι χαλκοῖς· Ἱππίαν καὶ Γοργίαν (Sophists) *ἐν πορφυραῖς ἐσθῆσι προϊέναι διαῤῥεῖ λόγος.*

Gell. N. A. 1. 5.

Demosthenem tradunt et vestitu sincero et cultu corporis nitido venustoque et nimium accurato fuisse. Hinc etiam *· · μαλακοὶ χιτωνίσκοι · ·* probro data.

Schol. Ar. ap. Casaub.

The Athenian knights *ἐν πορφυροῖς καὶ ποικιλοῖς ἱματίοις ἐπόμπευον.*

Plat. Rep. 8. 557.

ὥσπερ ἱμάτιον ποικίλον, πᾶσιν ἀνθεσι πεποικιλμένον, οὕτω καὶ αὕτη (ἡ πολιτεία) πᾶσιν ἤθεσι πεποικιλμένη, καλλίστη ἂν φαίνοιτο.

P. O. 4. 116.

For tragic actors, *χλαμὺς διάχρυσος, χρυσόπαστος.*

Æl. V. H. 1. 20. Dionysius

τοῦ ἀγάλματος τοῦ Διὸς περιεῖλε τὴν ἐσθῆτα καὶ τὸν κόσμον, ὃς ἦν, φασί, χρυσίου πέντε καὶ ὀγδοήκοντα ταλάντων.—καὶ τὸ ἄγαλμα δὲ τοῦ Ἀπόλλωνος · · ἔχον καὶ αὐτὸ χρυσοῦς βοστρύχους.

f Plin. 35. 9.

Zeuxis opes quoque tantas acquisivit ut, in ostentatione earum, Olympiæ aureis litteris in palliorum tesseris intextum nomen suum ostentârit.

g Theo. ι. You see parsimonious men, *μικρολόγους, φοροῦντας ἐλάττω τῶν μηρῶν τὰ ἱμάτια.*

i Theo. κβ.

It is *ungentlemanly*, *ἀνελεύθερον, ἐξ ἀγορᾶς ὀψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ τὰ λάχανα ἐν τῷ προκολπίῳ.*

Theo. δ. *ὁ δὲ ἄγροικος τοιοῦτός τις, οἷος · · ἀναβεβλημένος ἄνω τοῦ γόνατος καθιζάνειν.*

Artem. 3. 24. To dream of being

ἐπ' ἀριστερᾷ περιβεβλῆσθαι ἢ ὅπως ποτὲ γελοίως καὶ μὴ κοσμίως, πασὶ πονηρόν.

k Æl. V. H. 7. 13. Agesilaus:

Ἀγησίλαος, · · γέρων ἤδη ὤν, ἀνυπόδετος πολλάκις καὶ ἄχιτων προῆει, τὸν τρίβωνα περιβαλλόμενος αὐτόν.

Xen. Mem. 1. 6. 2. Socrates:
ἱμάτιον ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.
Ar. Plut. 713.
Γυ. σὺ δὲ πῶς ἑώρας, ὦ κάκιστ' ἀπολούμενε,
ὃς ἐγκεκαλύφθαι φῇς; Κα. Διὰ τοῦ τριβωνίου,
ὀπὰς γὰρ εἶχεν οὐκ ὀλίγας, νὴ τὸν Δία.

Sec. III.—Chlamys.

a Pacuv. ap. Varr. L. L. 4. p. 5.
Chlamyde clupeat brachium.
c Petit. L. A. 548.
νόμῳ δὲ ἡ χλαμὺς τῷ ἐφήβῳ περιτίθεται.

Sec. IV.—Tunic.

a Pl. Trin. 5. 2. 30. Tunica propior pallio est.
Thuc. 1. 6. Of Athenian elders,
οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας τε λινοῦς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ συγγενὲς ἐπὶ πολὺ αὖτη ἡ σκευὴ κάτεσχε.
Ar. Eq. 1330.
Χο. δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόναρχον.
Αγ. ὁδ' ἐκεῖνος ὁρᾶν τεττιγόφορος τἀρχαιῳ σχήματι λαμπρός.
d Juv. 6. 445. Of a blue-stocking,
Nam si docta nimis cupit et facunda videri,
Crure tenus medio *tunicas* succingere debet.
(Plut.). Philip was sitting indecorously from the shortness of his tunic, when a slave went up and whispered, μικρὸν κατωτέρω τὴν χλαμύδα ποίησον.
e Æl. V. H. 13. 37.
Γέλων · · · ἀπεδύσατο τὴν πανοπλίαν, εἰπὼν πρὸς πάντας · Ἰδοὺ τοίνυν ὑμῖν ἐν χιτωνίσκῳ · · παρέστηκα · · Καὶ εἰκόνα αὐτοῦ οἱ Συρακόσιοι ἔστησαν ἐν ἀζώστῳ χιτῶνι.
Xen. Mem. 1. 6. 2.
ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.
Theo. κε. It shews a coward, when at sea, ἐκδὺς διδόναι τῷ παιδὶ τὸν χιτωνίσκον, καὶ δεῖσθαι πρὸς τὴν γῆν προσάγειν αὐτόν.

Sec. V.—Slaves.

The κατωνάκη was a servile tunic with a fringe of sheep's skin.

P. O. 7. 68.
ἡ δὲ κατωνάκη ἐξ ἐρίου μὲν ἦν ἐσθῆς παχεῖα, νάκος δ αὐτῇ κατὰ τὴν πέζαν προσέῤῥαπτον.
Ar. Eccl. 724.
ἀλλὰ παρὰ τοῖς δούλοισι κοιμᾶσθαι μόνον Κατωνάκῃ.
Ar. Lys. 1156.
κἀντὶ τῆς κατωνάκης
τὸν δῆμον ὑμῶν χλαῖναν ἤμπισχον πάλιν.

Sect. VI.—Miles Gloriosus.

Lamachus, besides three crests, calls for his two [1] pinions or wings, *τὼ πτερώ*. Possibly they were to be attached to each side of his helmet, as is seen in the *galea alata* of Minerva [2] on coins [2] of Sicily, Magna Græcia, and some other places, and in that of Perseus [4] and of some kings and states, who boasted a descent from Perseus; and yet, if the ostrich's wing was not too extravagantly large, one would have expected the poet to allude to the peculiarity of the ornament, with some satirical comment upon the adoption of it by Lamachus. Mercury has such frequently.

A winged cap or helmet is seen on one or two figures [5] from the circus. Several Greek vases shew single feathers [6] similarly placed.

[1] Cf. . . . . § 6. *c.*

[2] Cic. N. D. 3. 23.
Minerva · · quinta Pallantis, · · cui pinnarum talaria affigunt.
Cornut. 40.
πτερωτὴ παρεισάγεται διὰ τὸ ὀξύῤῥοπον καὶ ἀμετάβολον τῶν πραξέων.

[3] Cf. . . . . Engravings of coins and Eckhel and Rasche.

[4] (Nonn. Dionys. 25. 55.)
Perseus went to attack Medusa
καὶ κυνέην Ἀΐδαο φέρων καὶ Παλλάδος ἅρπην
καὶ πτερὸν Ἑρμάωνος ἔχων καὶ Ζῆνα τοκῆα.
Cf. . . . . Heads of Perseus of Mac., Prusias, Seleucus, and coins from Sinope and Iconium.
Theo. *β.* It is part of a parasite's behaviour to his patron, *ἀπὸ τοῦ ἱματίου ἀφελεῖν κροκίδα—τό τε ἱματίον ὥσαι εἰς τὸ στόμα, ὡς δὴ οὐ δυνάμενος κατασχεῖν τὸν γελῶτα.*
(Ar. ap. Suid.)
εἴ τις κολακεύει παρών, καὶ τὰς κροκίδας ἀφαιρῶν.

[5] Cf. . . . W. 376.

[6] Cf. . . . H. 45, 56, 102.—Mg. 1. 19, 41.—Vas. K.

Ephebus.

[f] Suid. Ἔφηβος.—
ἔχρην δὲ τὸν ἔφηβον ἐν τῇ χλανίδι τὴν δεξίαν ἔχειν ἐνειλημμένην, διὰ τὸ ἀργὴν εἶναι εἰς ἔργα καὶ λόγους εἰς ἐνιαυτόν, καὶ μὴ προϊέναι τὴν χεῖρα.
Suid. περιπόλων.
τῶν δὲ περιπόλων τις ἀποβάλλει χαλκῆν ἀσπίδα ὕπερθεν τοῦ ὀρύγματος· ἡ δὲ οὐκ οὖσα μὲν πλατεῖα, ἀλλὰ κυρτή, οὐ στερεὸν ἐνεκτύπησεν, ἀλλὰ κοῖλον καὶ διάκενον.

Sec. VII.—Head and Feet.

[e] Æ. V. H. 3. 19.
Aristotle *κουρὰν ἐκείρετο, καὶ ταύτην ἀήθη τῷ* Πλάτωνι · · · *ταῦτα δὲ πάντα ὡς ἐστιν ἀλλότρια φιλοσόφου, δῆλον.*
Theo. *κα.* The man ambitious in trifles, *μικροφιλότιμος*, makes a point *πλειστάκις ἀποκείρεσθαι.*

Theo. ι. You may see parsimonious men ἐν χρῷ κειρομένους.

Æl. V. H. 11. 10.

Zoilus was a man of this kind, τὸ μὲν γενεῖον καθεῖτο, κέκαρτο δὲ ἐν χρῷ τὴν κεφαλήν·

g Gell. N. A. 9. 2.

Adiit · · palliatus quispiam et crinitus, barbâque prope ad pubem usque porrectâ, · · video, inquit Herodes (Atticus), barbam et pallium, philosophum nondum video.

Theo. β. A flatterer to his friend, πολιῶν ἔσχηκας τὸν πώγωνα μέστον.

h & e Luc. Hermot. 1. 756.

Of a philosopher, εὐσταλὴς ἡ ἀναβολή, καὶ ὁ πώγων βαθύς καὶ ἐν χρῷ ἡ κουρά.

ib. 830. ὄψει γοῦν · · οὔτε πώγωνα ὥσπερ νῦν λάσιον καὶ βαθὺν—

l Tert. 53. Calceos · · proprium togæ tormentum

Plin. Ep. 4. 11.

Of Valerius Licinius, who was banished, Quum *Græco pallio* amictus intrâsset (carent enim jure togæ quibus aquâ et igni interdictum est)—

m Heaut. 1. 1. 72.

Assido: accurrunt servi: *soccos* detrahunt.

o Theocr. 10. 35.

. . . . . ἀμφοτέροισιν Ἀμύκλας.

Suid. et Meurs. Lac. 18.

εἶχε γὰρ Ἐμπεδοκλῆς · · Ἀμυκλαῖδας ἐν τοῖς ποσὶ χαλκᾶς;— and μιᾶς τῶν κρηπίδων thrown up from Ætna, χαλκᾶς γὰρ εἴθιστο ὑποδεῖσθαι.

Sec. VII. and XV.—Feet.

An ancient marble from *Amyclæ*, has on it three pairs of shoes, like modern Turkish slippers—but it seems probable that the Περσικαὶ and Λακωνικαὶ were sandals.

Clem. 60. Αἰσχρὰ γοῦν ἀληθῶς τὰ σανδάλια ἐκεῖνα, ἐφ' οἷς ἐστι τὰ χρυσὰ ἀναθέματα. Χαίρειν γοῦν ἐατέον τὰς ἐπιχρύσους καὶ διαλίθους τῶν σανδαλίων ματαιοτεχνίας, καὶ κρηπῖδας Ἀττικάς, καὶ Σικυωνίας, καὶ τοὺς κοθόρνους, Περσικάς τε καὶ Τυῤῥηνικάς· ἡ γὰρ χρῆσις τῶν ὑποδημάτων ἡ μὲν αὐτῶν ἐς σκέπην τῶν ποδῶν, ἡ δὲ ἐς προφυλακὴν τῶν προπταισμάτων καὶ τῶν ὀρειβατικῶν τραχυτήτων τὴν πέλμα ποδὸς σώζουσαν· γυναιξὶ μὲν οὖν τὸ λευκὸν ὑπόδημα συγχωρητέον—οὐ γὰρ ἁρμόζει γυμνὸν ἐπιδείκνυσθαι τὸν πόδα.—Clemens Alex. seems to be disparaging *sandals* in comparison with *shoes*.

Luc. Perips. 3. 55.

ᾐτιᾶτο με (ἡ γυνὴ) ὅτι · · · θάτερον τοῖν σανδάλοιν χρυσοῖν ὄντοιν, οὐ κατακαύσαιμι.

And . . . σανδάλῳ γὲ χρυσῷ,' · · ὥσπερ τὰ παιδία, παίεσθαι ἄξιοι ἂν εἶεν.

Luc. D. D. 1. 237.

οὔτε ἐδούλευσα ὥσπερ σύ, (Æsculapius to Hercules) · · πορφυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ.

P. O. 7. 87. *ἐπιχρύσους σανδαλοθήκας.*

Antiph. ap. Athen. 8. 342.

Εὔθυνος δ' ἔχων
Σανδάλια καὶ σφραγῖδα καὶ μεμυρισμένος.

Gell. N. A. 13. 21.

Omnia enim ferme id genus quibus plantarum calces tantum infimæ teguntur, cætera prope nuda et teretibus habenis vincta sunt, *soleas* dixerunt (Romani); nonnunquam voce Græcâ *crepidulas* ..... *Crepidas* et *crepidulas*, primâ syllabâ correptâ, id genus calceamentum appellaverunt, quod Græci *κρηπίδας* vocant.

Suid. . . *κρηπίς· εἶδος ὑποδήματος· ἡ τοὺς πόδας κρατοῦσα ὑποβάθρα.*

Hesych. *κρηπίς· ὑποβάθρα, θεμελίωσις, ὑπόδημα.*

Æl. V. H. 9. 3.

διέθρυπτε τοὺς ἑταίρους Ἀλέξανδρος, τρυφᾶν ἐπιχωρῶν αὐτοῖς. εἴ γε καὶ Ἄγνων χρυσοῦς ἥλους ἐν ταῖς κρηπῖσιν ἐφόρει.

Theo. β. It is the part of a flatterer, when his friend is buying *κρηπῖδας, τὸν πόδα φῆσαι εὐρυθμότερον εἶναι τοῦ ὑποδήματος.*

Cic. de Or. 1.

Of Socrates, Si mihi calceos Sicyonios attulisses, non uterer, quamvis essent habiles et apti ad pedem, quia non essent utiles.

Ar. Lys. . *τὰ Περσικά·* sandala. Port.

Æn. 8. 458.

Et Tyrrhena pedum circumdat vincula plantis.

(Dixit *crepidas*, quas primo habuere Senatores, post equites Romani, nunc milites. Servius.)

P. O. 7. 81.

Μέρη δὲ ὑποδημάτων · · · ζυγοὶ · ·, τὸ περὶ τοῖς ὄνυξι τοῦ κοιλοῦ ὑποδήματος (calcei), *καὶ τοῦ σανδαλίου* (soleæ) *τὸ τοὺς δακτύλους σύνεχον.* And Hesych. *ζυγός, ὁ παρακείμενος ἱμὰς τοῖς δακτύλοις ἐπὶ τῶν σανδαλίων.*

P. O. 7. 86.

συκχάς—ἡ δὲ συκχὰς κρηπῖδι μὲν ἔοικεν, ὠνόμασται δὲ ἐκ τοῦ συνέχειν τὸν πόδα. (*συκχάς*, soccus; though *soccus* appears to signify more frequently a lady's light sock, of *aluta*, and so is opposed to the cumbrous calceus. v. Sec. 15. *b.*)

Æl. V. H. 7. 11.

Ῥωμαίων δὲ αἱ πολλαὶ γυναῖκες καὶ τὰ ὑποδήματα αὐτὰ φορεῖν τοῖς ἀνδράσιν εἰθισμέναι εἰσίν. (i. e. *calceos*, but the more luxurious wore sandals or the light *soccus*.)

Æl. V. H. 9. 11.

χρυσοῖς τε ἀνασπάστοις ἐπέσφιγγε τοὺς ἀναγωγέας τῶν βλαντῶν (Parrhasius.)

Petron. c. 126.

Pedum candor intra auri gracile vinculum positus Parium marmor extinxerat.

Theo. *ιθ.* It is offensive in a man to have *προσπταίσματα ἐν τοῖς δακτύλοις καὶ ταῦτα μὴ θεραπεῦσαι.* Cf. P. O. 2. 198. *τὰ δὲ ὑπὲρ τοὺς δακτύλους (τοῦ ποδὸς) κρούματα, πταίσματα. Ἀριστοφάνης δὲ ἐπιπταίσματα αὐτὰ καλεῖ.*

Sec. VIII.—Miscellanies.

[d] Æl. V. H. 9. 11.
κατεῖχε δὲ (Parrhasius) σκίπωνα χρυσᾶς ἕλικας ἔχοντα περιερπούσας.

[e] Æl. V. H. 1. 21.
Ismenias the Theban, not choosing to make obeisance to the Persian king, περιελόμενος τὸν δακτύλιον ἔῤῥιψεν ἀδήλως παρὰ τοῦς πόδας, ὃν ἔτυχε φορῶν, καὶ ταχέως ἐπικύψας, ὡς δὴ προσκυνῶν · · · ·

Sec. X.—Pallium or Palla.

[f] Suid. Ζάλευκος. Among his laws was this,
προϊούσας ἐπ' ἀγορᾶς τὰς γυναῖκας, τὴν μὲν ἐλευθέραν λευχείμονα μετὰ οἰκείων βαδίζειν, παιδίσκην μίαν ἔχουσαν· τὰς δὲ ἄλλας, ἐν ἀνθιναῖς.

Phylarch. ap. Athen. 12. 521.
παρὰ Συρακοσίοις νόμος ἦν τὰς γυναῖκας μὴ κοσμεῖσθαι χρυσῷ μήδ' ἀνθινὰ φορεῖν, μήδ' ἐσθῆτας ἔχειν πορφυρᾶς ἐχούσας παρυφάς, ἐὰν μή τις αὐτῶν συγχωρῇ ἑταίρα εἶναι κοινή.

Artem. 2. 3.
γυναικὶ δὲ ποικίλη καὶ ἀνθηρὰ ἐσθὴς συμφέρει, μάλιστα δὲ ἑταίρᾳ καὶ πλουσίᾳ· ἡ μὲν γὰρ διὰ τὴν ἐργασίαν, ἡ δὲ διὰ τὴν τρυφὴν, ἀνθηραῖς ἐσθῆσι χρῶνται. τὰ δὲ ἰδιόχροα ἱμάτια πᾶσιν ἀγαθὸν σημαίνουσι καὶ μάλιστα εὐλαβουμένοις.

Clem. Alex. Pæd. 3. 2.
ὡς γὰρ τὸν δραπέτην τὰ στίγματα, οὕτω τὴν μοιχαλίδα δείκνυσι τὰ ἀνθίσματα.

Suid. Ἑταιρ. νόμος Ἀθήνησι, τὰς ἑταίρας ἀνθινὰ φορεῖν.

Sec. XI.—Doublet.

[a] The history of the *doublet* may possibly be this. First, the large pallium, or *peplus*[1], was doubled down about one third, and worn as indicated at Sec. X. *i*. Then, it was hooked up by a second clasp, viz. on the left shoulder; which made it a tunico-pallium, i. e. a garment partaking of the nature[1] of both tunic and pallium—of the tunic, as clasped on both shoulders and sitting close to the figure: of the pallium as thrown round the body. The later varieties of Sec. X. *f.*; and of Sec. X. *d. e.* where the smaller, outer part is separate from the remainder (which now becomes a tunic), and the colours and materials of the two parts, so separated, are often different, will present no difficulty. This view combines and explains the numerous terms applied apparently to this part of the female dress. *e. g.*

ἴγκυκλον, as hanging in a circle round the body—
ἴπωμις, as hung on the shoulders—
ἀναβολάδιον and ἀμπεχόνιον, as serving for a pallium—

χιτώνιον (Ar. Lys. 374), as the under portion hung like a tunic—ἡμιδιπλοΐδιον, as the upper, smaller half was doubled back—κροκωτὸν, and -τίδιον, as commonly of a saffron colour.

[h] Lys. 51. Κροκωτὸν βάψομαι—Κιμβερικὸν ἐνδύσομαι.
Eccles. 329. A friend seeing Blep. in his wife's κροκωτίδιον, asks,
τί τοῦτό σοι τὸ πυῤῥόν ἐστι;

[i] P. O. 7. 50.
Of the πέπλος (though his authority Xen. Cyr. 5. in. does not bear him out) ἔσθημα δ' ἐστὶ διπλοῦν τὴν χρείαν, ὡς ἐνδύναι τε καὶ ἐπιβάλλεσθαι.

Sec. XII.—Female Tunic.

[m] Æl. V. H. 4. 3. Dionysius the painter
ἐμιμεῖτο εἰς τὴν ἀκριβείαν· ἱματίων λεπτότητας καὶ τὰ λοιπά.
Clem. 1. 58.
προσπίπτουσα ἡ τοιαύτη ἐσθῆς τῷ σώματι προστυποῦται αὐτῷ ὑγρότερον καὶ προσαναπλάττεται, σαρκικῶς ἐμφῦσα τῷ σχήματι· καὶ τὸν τύπον ἐκμάττεται τῆς γυναῖκος, ὥστ' οὐχ ὁρῶντι τὴν ὅλην τοῦ σώματος εἶναι φανερὰν διάθεσιν.

[o] Cic. Harus. 21.
Clodius a crocotâ, a mitrâ, a muliebribus soleis purpureisque fasciolis, a strophio—factus est repente popularis.

Sec. XIV.—Head and Ornaments.

[c] Meurs. Them. Att. 1. 6.
Meretrix auratâ veste ne utatur.—
Pl. Epid. 2. 2. 37. Of such a one at the port,
Sed vestita, *aurata*, ornata, ut lepidè, ut concinnè, ut novè!
Meurs. Them. Att. 1. 6.
Meretrices si ancillas habuerint, sint publicæ.
Pl. Epid. 2. 2. 34. of such a one at the port,
Et cum eâ tibicinæ ibant quatuor.
Ter. Eun. 3. 2. 53. Thais to her ancillæ,
Vos me sequimini.

[f] Pl. Trin. 2. 1. 21.
Nox datur? ducitur familia tota:
Vestispicæ, unctor, auricustos, flabelliferæ, sandaligerulæ, &c.
P. O. 7. 174.
καὶ τὸ σκιάδιον δέ ἐστιν ἐν χρήσει. καὶ σκιαδοφόροι.
Ar. Equ. 1347.
τὰ δ' ὦτα γάρ σου, νὴ Δί', ἐξεπετάννυτο
ὥσπερ σκιαδεῖον, καὶ πάλιν ξυνήγετο.
Ar. Av. 1508.
τουτὶ λαβών μου τὸ σκιάδειον ὑπέρεχε
ἄνωθεν, ὡς ἂν μή μ' ὁρῶσιν οἱ θεοί.

TUNIC AND PALLIUM

TUNIC AND PALLA.

NIC AND TOGA.

ORTHOSTADIUM.

INDEX

TO

PARTICULAR EXAMPLES REFERRED TO IN THE NOTES.

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The Vases at the British Museum will also supply examples, but the collection is not yet arranged so that any clear reference can be made to particular vases. Some good female figures are seen in the middle compartment of the Hamilton Vases, and farther round on the ground a clear example of the chlamys and tunic in a Cephalus flying from Aurora.

Dresses of several individuals will be found in the quotations, particularly in App. sec. 2.